

neina's Q for Kh Sujin

The reminder about not hating ~~aka~~ one's akusala is very good, but I cannot apply it. I still hate my anger and my stinginess. Then the object of study is dosa or unpleasant feeling, but it doesn't appear "as a reality". I think Khun Sujin's answer would be: there are other realities such as seeing which appears. And: if one says, "I cannot", one cannot.

2 I find it difficult to understand and explain to others the different meanings of "taking something for 'atta'", also outside. In the last case, is it not rather: clinging to concepts?

If one tries to have sati, "the self is there". Can we say: not as dītkhi arising with the citta but as latent tenderer which can condition clinging to self at any time?

3. According to Visuddhimagga, when insight is developed paññā first understands the specific characteristics, visesa lakkhana, and

later the 3 general characteristics. I had a discussion with Robert about the visesa lakkhana and what paññā should know. Since this is a difficult subject I would like to check whether I understand it correctly.

Can we say: there is more separation of the 6 doors? But if it is known that this is seeing, different from hearing it may not be paññā. If it is known: visible object is rūpa, not a tree, is this not a beginning of anattā, one of the general characteristics?

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